

20
Stedfastly set your Face,
And always exercise your Arms,
And use your every Grace.

12. Pray, without ceasing pray,
(Your Captain gives the Word)

His Summons chearfully obey,
And call upon the LORD;
To GOD your every Want;
In Instant Prayer display,

Pray always; pray, and never faint;
Pray, without ceasing pray.

13. In Fellowship; alone
To GOD with Faith draw near,

Approach his Courts, besiege His Throne
With all the Power of Prayer;

Go to His Temple, go,
Nor from His Altar move;
Let every House His Worship know,
And every Heart His Love.

14. To GOD your Spirits dart,
Your Souls in Words declare,
Or groan, to Him who reads the Heart,
Th' unutterable Prayer,

His Mercy now implore,
And now shew forth His Praise,
In Shouts, or silent Awe adore
His Miracles of Grace.

15. Pour out your Souls to GOD,
And bow them with your Knees,
And spread your Hearts and Hands abroad,
And pray for *Sion's* Peace;
Your Guides and Brethren, bear
For ever on your Mind;

Extend the Arms of mighty Prayer
Ingrasping all Mankind.

16. From Strength to Strength go on,
Wrestle, and fight, and pray,
Tread all the Powers of Darkness down,
And win the well-fought Day;
Still let the Spirit cry

In all His Soldiers, "Come"
Till CHRIST the LORD descends from High,
And takes the Conqu'rors Home.

F I N I S.

1.
THE
CHARACTER
OF A
METHODIST.

By JOHN WESLEY M. A.
Fellow of *Lincoln* College, OXFORD.

Not as tho' I had already attained.

The Seventh EDITION.

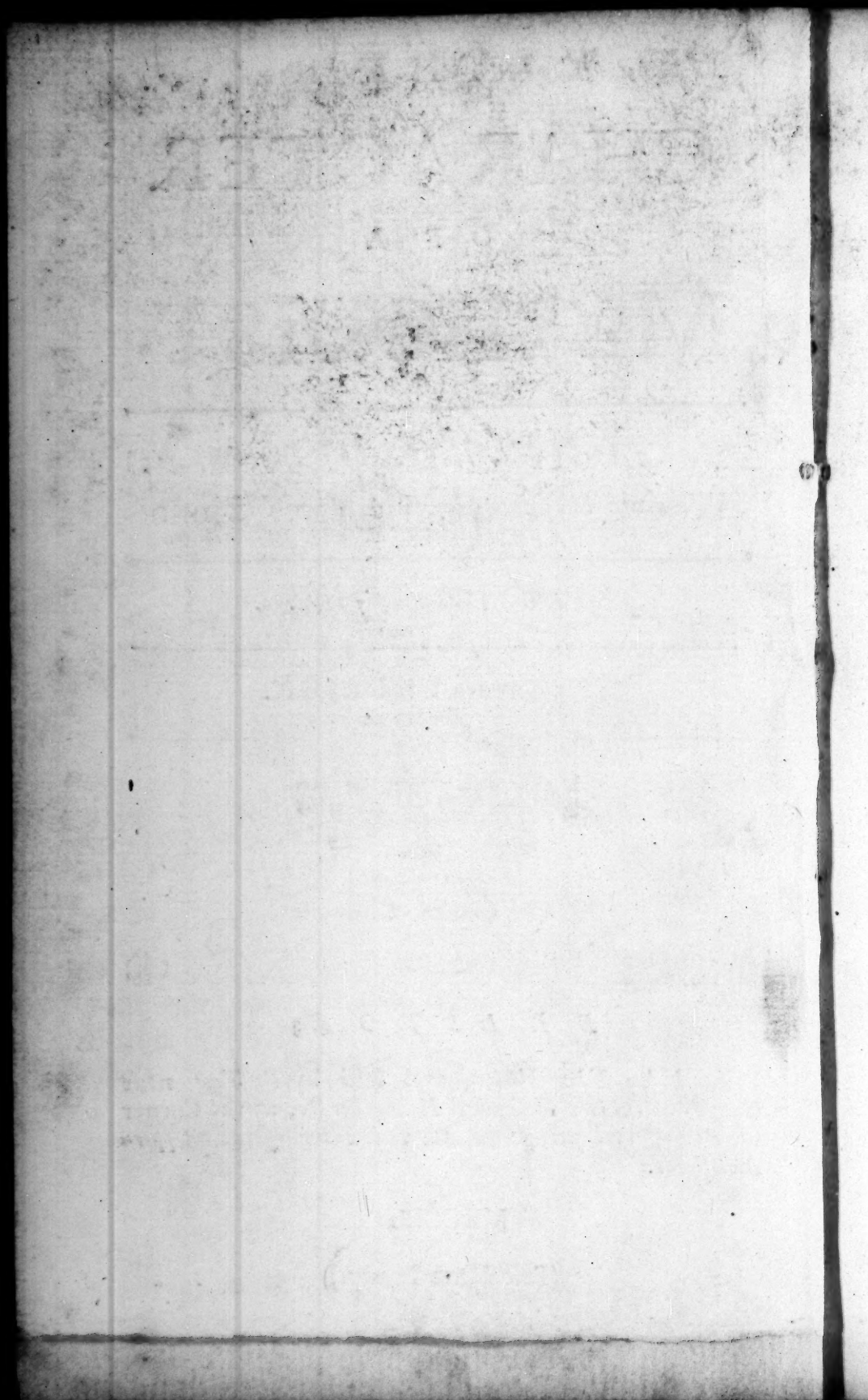


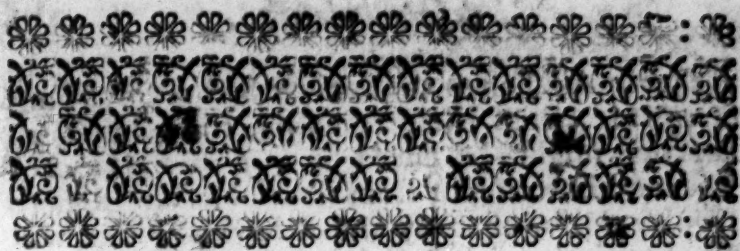
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MDCCLI.

(Price One Penny.)





T O T H E

R E A D E R.

1. **S**INCE the Name first came abroad into the World, many have been at a Loss to know what a *Methodist* is : What are the *Principles* and the *Practice* of those, who are commonly call'd by that Name ; and what the *distinguishing Marks* of this **S E C T**, *which is every where spoken of.*

2. And it being generally believed, that I was able to give the clearest Account of these Things (as having been one of the first to whom that Name was given, and the Person by whom the rest were supposed to be directed) I have been called upon, in all manner of Ways, and with the utmost Earnestnes, so to do. I yield at last to the continued Impertunity both of Friends and Enemies : And do now give the clearest Account I can, in the Presence of the Lord and Judge of Heaven and Earth, of the *Principles* and *Practice* whereby those who are called *Methodists*, are distinguished from other Men.

3. I say *those who are called Methodists* ; for let it be well observed, that this is not a Name which they take to themselves, but One fixt upon them by way of Reproach, without their Approbation or Consent. It was first given to three or four young Men at *Oxford*, by a Student of *Christ-Church* :

To the Reader.

Either in Allusion to the ancient Sect of Physicians so called (from their teaching, that almost all Diseases might be cured by a *specifick Method* of Diet and Exercise) or from their observing a more regular *Method* of Study and Behaviour, than was usual with those of their Age and Station.

4. I shall rejoice (so little ambitious am I to be at the Head of any Sect or Party) if the very Name might never be mentioned more, but be buried in eternal Oblivion. But if that cannot be, at least let those who will use it, know the meaning of the Word they use. Let us not always be fighting in the Dark. Come, and let us look one another in the Face. And perhaps some of you who hate *what I am called*, may love what I *am* (by the Grace of GOD: Or, rather what I follow after, if that I may apprehend that, for which also I am apprehended of CHRIST JESUS.



THE CHARACTER of a METHODIST.

1 **T**HE distinguishing Marks of a METHODIST are not His *Opinions* of any Sort. His assenting to This or That Scheme of Religion, his embracing any particular Sett of Notions, his espousing the Judgment of one Man or of another, are all quite wide of the Point. Whosoever therefore imagines, that a *Methodist* is, A Man of such or such an *Opinion*, is grossly ignorant of the whole Affair; he mistakes the Truth totally. We believe indeed, That *all Scripture is given by Inspiration of GOD*; and herein we are distinguished from *Jews, Turks, and Infidels*. We believe this written Word of GOD to be the *only and sufficient Rule*, both of Christian Faith and Practice; and herein we are fundamentally distinguished from those of the *Romish Church*. We believe CHRIST to be the Eternal Supream GOD; and herein are we distinguished from the *Nicinitans and Arians*. But as to all *Opinions* which do not strike at the Root of Christianity, we *think and let think*. So that whatsoever they are, whether right or wrong, they are no *distinguishing Marks of a Methodist*.

2. Neither are *Words or Phrases* of any Sort. We do not place our Religion, or any part of it, in being attach'd to any Peculiar Mode of Speaking, any Quaint or Uncommon Sett of Expressions. The most obvious, easy, common Words, wherein our Meaning can be conveyed, we prefer before others, both on ordinary Occasions, and when we speak of the Things of GOD. We never therefore willingly or designedly deviate from the most usual Way of speaking; unless when we express Scripture Truths in Scripture Words, (which, we presume, no Christian will condemn.) Neither do we affect to use any Particular Expressions of Scripture, more frequently than others, unless they are such as are more frequently used by the Inspired Writers themselves. So that it is as gross an Error, to place the Marks of a *Methodist* in his *Words*, as in *Opinions* of any sort.

3. Nor do we desire to be distinguished by *Actions, Customs, or Usages*, of an *Indifferent* Nature. Our Religion does not lie in doing what GOD has not enjoin'd, or abstaining from what he hath not forbidden. It does not lie in the Form of our Apparel, in the Posture of

6 *The Character of a Methodist.*

of our Body, or the covering of our Heads; Nor yet in abstaining from Marriage, nor from Meats and Drinks, which are all good if received with thanksgiving. Therefore neither will any Man who knows whereof he affirms, fix the Mark of a *Methodist* here; in any Actions or Customs purely indifferent, undetermined by the *Word of GOD*.

4. Nor, lastly, is he to be distinguish'd by laying the *whole Stress* of Religion on any single part of it. If you say, "Yes he is for he thinks *we are saved by Faith alone*:" I answer, You do not understand the Terms. By *Salvation* he means, Holiness of Heart and Life. And this he affirms to spring from TRUE FAITH ALONE. Can even a nominal Christian deny it? Is this placing a Part of Religion for the Whole? *Do we then make Void the Law thro' Faith?* GOD forbid! *Yea we establish the Law.* We do not place the Whole of Religion (as too many do, GOD knoweth) either in doing no Harm, or in doing Good, or in using the Ordinances of GOD. No, nor in all of them together; wherein we know by Experience a Man may labour many Years and at the End have no True Religion at all no more than he had at the Beginning. Much less in any one of These; or, it may be in a scrap of one of them: Like her who fancies herself a *virtuous* Woman, only because she is not a Prostitute; or him who dreams he is an *honest* Man, merely because he does not rob or steal. May the LORD GOD of my Fathers preserve me, from such a poor, starved Religion as This! Were this the *Mark of a Methodist*, I would sooner chuse to be a sincere Jew, Turk or Pagan.

5. "What then is the *Mark*? Who is a *Methodist* according to your own Account?" I answer: A *Methodist* is one, who has the Love of GOD shed abroad in his Heart, by the holy Ghost given unto him: One who loves the LORD his GOD with all his Heart and with all his Soul, and with all his Mind, and with all his Strength. GOD is the Joy of his Heart, and the Desire of his Soul: which is constantly crying out, "*Whom have I in Heaven but Thee, and there is none upon Earth that I Desire beside Thee!*" My GOD and my All! Thou art the Strength of my Heart, and my Portion for ever!"

6. He is therefore happy in GOD, yea always happy
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as having in him a *Well of Water*, springing up into everlasting Life, and overflowing his Soul with Peace and Joy. Perfect Love having now cast out Fear, he rejoices evermore. He rejoices in the Lord always, even in GOD his Saviour: And in the Father through our Lord JESUS CHRIST, by whom he hath now received the Atonement Having found Redemption thro' his Blood, the Forgiveness of his Sins, he cannot but rejoice, whenever he looks back on the horrible Pit out of which he is delivered, when he sees all his Transgressions blotted out as a Cloud, and his Iniquities as a thick Cloud. He cannot but rejoice, whenever he looks on the State wherein he now is, being Justified freely, and having Peace with GOD, through our LORD JESUS CHRIST. For he that believeth hath the Witness of this in himself: Being now the Son of God by Faith; because he is a Son, GOD hath sent forth the Spirit of his Son into his Heart, crying out, *Abba, Father!* And the Spirit it self beareth Witness with his Spirit, that he is a Child of GOD. He rejoiceth also, whenever he looks forward, in hope of the Glory that shall be revealed: Yea, this is Joy is full, and all his Bones cry out, *Blessed be the GOD and Father of our LORD JESUS CHRIST, who according to his abundant Mercy hath begotten me again to a living Hope*——of an Inheritance incorruptable, undefiled and that fadeth not away, reserved in Heaven for me.

7. And he who hath this Hope thus full of Immortality, in every thing giveth Thanks: As knowing that this (whatsoever it is) is the Will of GOD in CHRIST Jesus concerning him. From him therefore he cheerfully receives All, saying, *Good is the Will of the LORD*: And whether the LORD giveth or taketh away, equally blessing the Name of the LORD. For he hath learned in whatsoever State he is, therewith to be content He knoweth both how to be abased, and how to abound. Every where and in all Things he is instructed, both to be full and to be hungry, both to abound and to suffer Need. Whether in Ease or Pain, whether in Sicknes or Health, whether in Life or Death, he giveth thanks from the Ground of the Heart to Him who Orders it for Good: Knowing that as every good Gift cometh from above, so none but Good can come from the Father of Lights, into whose Hands
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8 *The Character of a Methodist.*

he has wholly committed his Body and Soul, *as into the Hands of a faithfull Creator.* He is therefore *careful* (anxiously or uneasily careful) *for nothing* : As having cast all his *Care on Him that careth for him*, and in all Things resting on Him, after making his Request known to him with Thanksgiving.

8. For indeed he *prays without ceasing.* It is given him *always to pray, and not to faint.* Not that he is always in the House of Prayer ; tho' he neglects no Opportunity of being there . Neither is he always on his Knees, altho' he often is, or on his Face, before the LORD his GOD. Nor yet is he always crying aloud to GOD, or calling upon him in Words. For many times *the Spirit maketh Intercession for him with Groans that cannot be utter'd* : But at all times the Language of his Heart is this, " Thou brightness of the Eternal Glory, " unto Thee is my Mouth, tho' without a Voice, and " my silence speaketh unto Thee. " And this is true Prayer, The lifting up the Heart to GOD. This is the Essence of Prayer, and this alone. But his Heart is ever lifted up to GOD, at all Times and in all Places. In this he is never hindred, much less interrupted by any Person or Thing. In Retirement, or Company, in Leisure, Business or Conversation his Heart is ever with the LORD. Whether he lie down or rise up, GOD *is in all his Thoughts* ; he walks with GOD continually, having the loving Eye of his mind fix'd upon Him, and every where *seeing Him that is invisible.*

9 And while he thus always exercises his Love to GOD, by Prayer without ceasing, rejoycing evermore and in every thing giving Thanks, this Cammandment is written in his Heart, that *he who loveth GOD, love his Brother also.* And he accordingly *loves his Neighbour as himself* ; he loves every Man as his own Soul. His Heart is full of Love to all Mankind, to every Child of the Father of the *Spirits of all Flesh.* That a Man is *not* personally known to him, is no Bar to his Love : No, nor that he is known to be such as he approves not, that he repays Hatred for his Good-will. For he *loves his Enemies,* yea and the Enemies of GOD ; *the Evil and the Unthankful.* And if it be not in his Power to do

do Good to them that hate him, yet he ceases not to pray for them, tho' they continue to spurn his Love, and still *dispitefully use him and persecute him*.

10. For he is *Pure in Heart*. The Love of God has purified his Heart from all Revengeful Passions, from Envy, Malice, and Wrath, from every unkind Temper or malign Affection. It hath cleansed him from Contention. And he hath now *put on Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering*: So that he *forbears and forgives, if he had a Quarrel against any; even as GOD in CHRIST hath forgiven him*. And Indeed all possible Ground for Pride and Haughtiness of Spirit, whereof alone cometh Contention, on his Part, is utterly cut off. For none can take from him what he desires; seeing he *loves not the World, nor any of the Things of the World*; being now *crucified to the World, and the World crucified to him*; being dead to all that is in the World, both to *the lust of the Flesh, the lust of the Eye, and the Pride of Life*. For all his Desire is *unto God, and the Remembrance of his Name*.

11. Agreeable to this his One Desire, is the One Design of his Life, namely, *not to do his own Will, but the Will of Him that sent him*. His own Intention at all Times and in all Things is, Not to please himself, but Him whom his Soul loveth. He has a Single Eye. And because *his Eye is Single his whole Body is full of Light*. Indeed where the loving Eye of the Soul is continually fix'd upon God, there can be no Darkeness at all, *but the whole is Light; as when the bright shining of a Candle doth enlighten the House*. God then reigns alone. All that is in the Soul is Holiness to the LORD. There is not a Motion in his Heart, but is according to his Will. Every Thought that arises points to Him, and is in Obedience to the Law of CHRIST.

12. And the Tree is known by its Fruits. For as he loves God, so he keeps his Commandments. Not only Some, or Most of them, but All, from the Least to the Greatest. He is not content to *keep the whole Law, and offend in One Point*; but has in all Points, a Conscience void of Offence, towards GOD and towards Man. Whatever God has forbidden he avoids; whatever God hath enjoyn'd he doth; And that whether it be little

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or great; hard or easy, joyous or grievous to the Flesh. He *runs the ways of GOD's Commandments*, now he hath set his *Heart at Liberty*. It is his Glory and joy so to do; it is his daily Crown of Rejoycing, *To do the Will of GOD on Earth, as it is done in Heaven*; knowing it is the highest Privilege of the *Angels of GOD, of those that excel in strength, To fulfil his Commandments. and harken to the Voice of his Word.*

13. All the Commandments of GOD he accordingly keeps, and that with all his Might. For his Obedience is in Proportion to his Love, the source from whence it flows. And therefore, loving GOD with all his Heart, he serves Him with all his Strength. He continually presents his Soul and Body, a living Sacrifice, holy, acceptable to GOD; entirely, and without Reserve devoting himself, all he has, and all he is, to his Glory. All the Talents he has receiv'd, he constantly employs, according to his Master's Will; every Power and Faculty of his Soul, every Member of his Body. Once he *yielded them unto Sin and the Devil, as Instruments of Unrighteousness*: But now, *being alive from the Dead, he yields them all, as Instruments of Righteousness unto GOD.*

14. By Consequence, whatsoever he doth, it is all to the Glory of GOD. In all his Employments of every kind, he not only *aims* at this, (which is implied in having a Single Eye) but actually *attains* it. His Business and Refreshments, as well as his Prayers, all serve to this great End, Whether he sit in his House or Walk by the Way, whether he lie down or rise up, he is promoting in all he speaks or does, the One Business of his Life: whether he put on his Apparel, or labour, or eat, and drink, or divert himself from too wasting Labour, it all tends to advance the Glory of GOD, by Peace and Good-will among Men. His one invariable Rule is this, *Whatsoever ye do in Word or Deed, do it all in the Name of the LORD JESUS, giuing Thanks to GOD and the Father by him.*

15. Nor do the Customs of the World at all hinder his *running the Race that is set before him*. He knows, that Vice does not lose it Nature, though it becomes
ever

ever so fashionable : and remembers, That every Man is to give an Account of himself to GOD. He cannot therefore, even follow a Multitude to do Evil. He cannot fare sumptuously every Day, or make Provision for the Flesh to fulfil the Lusts thereof. He cannot lay up Treasures upon Earth, no more than he can take Fire into his Bosom. He cannot adorn himself [on any Pretence with gold or costly apparel, he cannot join in, or countenance any Diversion, which has the least Tendency to Vice of any kind. He cannot speak Evil of his Neighbour, no more than he can lie, either for God or Man. He cannot utter an unkind Word of any one ; for Love keeps the Door of his Lips. He cannot speak idle Words No corrupt Communication ever comes out of his Mouth ; as is all that which is not good, to the Use of Edifying, not fit to minister a Grace to the Hearers. But whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are justly of good Report, he thinks and speaks, and acts adorning the Gospel of our Lord Jesus Christ in all Things.

16. Lastly, as he has Time, he does good unto all Men; unto Neighbours and Strangers, Friends and Enemies. And that in every possible kind ; not only to their Bodies, by seeding the Hungry, cloathing the Naked, visiting those that are Sick or in Prison ; but much more does he Labour to do Good to their Souls, as of the Ability which GOD giveth : To awaken those that sleep in Death ; to bring those who are awaken'd to the atoning Blood, that being Justified by Faith, they may have Peace with GOD, to abound more in Love and in good Works. And he is willing to spend and be spent herein, even to be offered up on the Sacrifice and service of their faith so they May all come unto the Measure of the Stature of the fullness of CHRIST.

17. These are the Principles and Practices of our Sect; these are the Marks of a true Methodist. By these alone do those who are in Derision so called, desire to be distinguished from other Men. If any Man say " Why these are only the Common, Fundamental Principles of Christianity ! " Thou hast said : So I mean ; this is the very Truth ; I know they are no other ; and I, and all who follow my Judgment, do vehemently refuse